



**Divine quotes of His Divine Grace
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Part 1

1.

If you follow the path of surrender, real knowledge becomes your servant.

2.

Faith in the devotees grants us the most substantial help.

3.

Faith is the only capital by which we can make our journey towards the Infinite.

4.

If we do everything for Him, everything will be very beautifully done.

5.

He who loves Me, does not really love Me; but one who loves my servitor - his love for Me is more real.

6.

The soul can only be satisfied in the Absolute Beauty; any partial representation of the Absolute, or even eternal existence, cannot satisfy his quest.

7.

Krsna consciousness is the centre. If the centre is clear, then the circumference is properly located.

8.

The quality of the truth is measured by the degree and intensity of our surrender to it - to the point of no return.

9.

Ecstasy personified is Krsna Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the hladini-sakti, the ecstasy potency, which is represented in full by Srimati Radharani.

10.

Half-truth is more dangerous than falsehood.

11.

Apprehension and uncertainty are always troubling you; you must cross beyond them, go up, and you will find sivam - no apprehension, but the positive life.

12.

A man should be judged by his ideal.
Extreme hankering for the truth is in itself happiness.

13.

We should have an immovable connection with reality, an absolute conception of reality. Such a stable position is necessary.

14.

Humility means 'to not encroach on the rights of others.' And also, it should not be such as to kill one's own self. It must be natural.

15.

A guide, sadhu-sanga, is the most important factor in the life of a bona fide seeker of the truth.

16.

The essence of love lives by distribution; not by absorption, but by distribution. That is love. Prema is that which exists by its tendency of distribution, and that is the highest.

17.

Whatever we may experience, the most central need for fulfillment remains, love. The absolute king of everything is love.

18.

Attraction is the most fundamental element everywhere. All else can be eliminated and forgotten if we come in touch with attraction and love.

19.

Love is the principle in the center which is the only fulfillment of all existence. The very gist of existence is there; it can't be ignored or challenged by any other forms or aspects of our substantial existence. It is unchangeable and absolute.

20.

Coming in clash with the principle of love, all will have to accept defeat. This is the most substantial thing.

21.

After liberation, beyond calculative devotion, in the highest plane of the whole creation, eternal love reigns supreme.

22.

That we may live in the waves of the ocean of love is the highest objective of our lives.

23.

So, give up your wild-goose-chasing habit and collect and concentrate all your might to progress in this line; try to go to the temple of love divine.

24.

Although it is impossible, the infinite is defeated by the finite. What is that unthinkable position? It can only be attained through love.

25.

We are quarreling in a foreign land for fictitious gain. But Krsna is engaged in a loving search for His long lost servants.

Part 2

26.

Faith is the most subtle thing, and it is also the most tangible. It is not imaginary. We must realize that it is reality, it is concrete, and not merely an abstract sentiment of mere individual consciousness.

27.

Faith is universal as the most fundamental element that can connect us with the finest objective.

28.

Faith is the only means through which we can see, hear, or feel the higher world; otherwise it is all meaningless to us.

29.

Faith has no connection with the so-called reality of this world. It is completely independent.

30.

The guidance of saints is our only hope. We must depend on them. They stand like lighthouses in the infinite ocean to guide us to the land of faith.

31.

Faith means hope in the infinite.

32.

In the world of faith, everything may be true by the sweet will of the Absolute.

33.

Faith is firm conviction that by serving Krishna all other purposes are automatically served.

34.

There is a world which is guided only by faith. Faith is everything there, and it is infinite and all accommodating.

35.

Faith is the halo of Srimati Radharani.

36.

Faith is more important than calculative truth.

37.

Faith is required in order to work in that substantial conscious world which is subjective.

38.

When one develops faith, he will do anything to approach the higher subjective realm. One who has faith wants to connect with that higher substance which is composed of eternity, knowledge, and bliss.

39.

Faith asks us to approach the higher world, not the lower.

40.

Proper guidance in faith is also necessary and that guidance is given by the higher plane.

41.

Only our optimistic good faith may be our guide, our gurudeva. The guide is Sri Guru.

42.

Faith is our light in the darkness.

43.

Surrender is so powerful that it can even capture the absolute.

44.

Surrender must be increased to no limit. Surrender is limitless, and the play of the Absolute is also limitless.

45.

Slavery to the Absolute is the highest position of freedom.

46.

Eliminating everything else, our aim should be directed towards one thing - that most intensified condition of divine service to the Lord of Love.

47.

Saranagati (surrender) is the effulgence of Sri Krsna.

48.

The highest fulfillment is fulfillment of the heart, not the fulfillment of consciousness, or the attainment of eternal existence.

49.

Real enjoyment, divine enjoyment, comes from service - not from exploitation.

50.

Eternal existence has no meaning if it is not conscious, and consciousness has no meaning if it does not give any fulfillment.

Part 3

51.

Everything within the environment is helping us, everything is sympathetic to us from all sides.

52.

Everything is all right with the infinite and the environment. We have only to correct ourselves.

53.

Even obstacles may improve our position if we can take them in the right way. From a hinge angle of vision it may be seen that everything is coming to help us.

54.

We must be careful not to blame the circumstances, but to appreciate that the Absolute Good (Krishna) is behind everything. He is my best friend; He is in the background of everything.

55.

When we reach the highest stage of devotion, we shall see that everything is friendly and that our apprehension was wrong.

56.

As much as the circumstances appear to oppose us, it is really not so. If only we can develop the right vision, the smiling face of the Absolute Good (Krishna) will appear from behind the screen.

57.

Krishna is my best friend. He is the background of everything.

58.

Srimad-Bhagavatam gives us a most hopeful suggestion for all stages of life: blame yourself and no one else.

59.

The present is at our hand. We do not know about the future. We must try to use the time at hand to its best advantage. How is that? Associate with the saints and the scriptures.

60.

Our inner wealth can be discovered only by the help of sadhu, guru, and scripture.

61.

Nothing can obscure our spiritual progress except our own false ego. I am my own worst enemy.

62.

Devotion to the Absolute means sacrifice - "die to live."

63.

If we have an idea of the infinite broadness and depth of the Absolute, how can we value anything here?

64.

To identify with the interest of our family, society, or country is extended selfishness.

65.

When everything is measured from the standpoint of selfishness and not the universal interest - that is the cause of all our troubles.

66.

We must learn to critique ourselves and appreciate the environment.

67.

The infinite comes down to welcome, to fully embrace the finite - that is Vrndavana.

68.

In Vrndavana, not a corner is left neglected. Every grain of sand, every blade of grass, is well represented there with personality.

69.

Existence without consciousness is to exist with no purpose. But when existence is endowed with consciousness, it can search for its own good; ecstasy.

70.

Our relationship with the subjective is that of reverence and devotion to the higher entity, and not that of exploitation or enjoyment.

71.

You are not a child of this soil. You may be captive here, but this is not your home; this is a foreign land.

72.

If we cross beyond the vision of light-consciousness, we shall find the real necessity of our existence: happiness - ecstasy - and divine love.

73.

After establishing ourselves in the realm of consciousness, we must establish ourselves in the realm of divine love, ecstasy and beauty.

74.

Ecstasy is above light; transcendental mellow is above consciousness. Beauty and charm are above mere consciousness and understanding.

75.

Feeling is not complete in itself. Feeling must be for something. So the fullest conception of a perfect thing is something which is full in beauty or ecstasy.

Part 4

76.

Ecstasy can exist by itself. Neither existence nor consciousness are complete in themselves. Consciousness alone hankers for ecstasy. And existence without consciousness is to exist with no purpose. Both existence and consciousness are subservient to ecstasy.

77.

To come to the plane of ecstasy, we shall have to dive deep into reality. We must not be satisfied with the formal, the superficial.

78.

Our attitude should be one of humility, and if we think that we are being done wrong, still we should be patient, and under no circumstances should we work for our own position; that should be our aim.

79.

Slow and steady wins the race. Our march towards the infinite is a long journey, not to be finished within a few hours, a few days, or a few years.

80.

Eternal existence, consciousness, and fulfillment (ecstasy) are the three principles of our ultimate destination.

81.

First we must eliminate this mortal existence. Then, we must satisfy our reason, our consciousness. And finally, we must satisfy our heart.

82.

We must not allow any ulterior purpose or temptation to induce us to give up our search for Sri Krsna. Let the satisfaction of Guru, Gouranga, Krsna, and the Vaishnavas be our only objective.

83.

Our purity of purpose must always be very scrupulously maintained. We should think, "Alone I shall go on with my duty. I won't be always searching for someone to come and help me. Let them do their duty. This is my duty."

84.

We should be conscious that hindrances and obstacles are almost sure to attack us, but we must deal with them with humility and forbearance. So this life is not a life of comfort.

85.

Whatever you do not know about yourself, Krishna knows. What is underground in the innermost subconscious region of your heart, He can also see. If you remember this as you move and live, you cannot but be purified.

86.

At every step towards Him, one feels wonder. We find no end to that feeling. Krishna is infinite; He is the wonderful wonder of wonders.

87.

Though we see many around us falling or retreating, we must go forward.

88.

Progress means eliminating one thing and accepting another.

89.

God works wonders. His ways are filled with miracles. We should be prepared for that. We should be prepared that all the knowledge of this world, all our experience, will prove to be wrong.

90.

It is a defect to want to understand everything about divinity. Knowledge may be

a qualification here in this world, but in relation to the transcendental truth of the highest order, the tendency to want to know everything is a disqualification.

91.

We can't try to apply our reason or our standard of measurement to the movements of the infinite.

92.

Vaisnavas cannot be judged by their garments. One is judged to be a Vaisnava by his internal realization – those who have the real eye to see the internal realization, won't care for any external dress.

93.

Krishna's divine movements are kept in reserve by His sweet will: "All rights reserved." We want to search for some law above His sweet will, but this is inconsistent. It is self-contradictory.

94.

Leaving aside all doubts and suspicions, we shall be most generous in approaching the absolute, free from all inhibitions. We shall approach Him with that spirit, and try more and more to leave aside our past prejudices and precedents, the records of our past experience.

95.

The boundary of the sweet will of the infinite is such that even Lord Brahma, the creator of the universe, can be perplexed by Krishna.

96.

In connection with the infinite you will find that everywhere there is center, nowhere circumference. But to realize this you must try to live in eternity, in Vaikuntha.

97.

Whatever we may conceive is within the infinite.

98.

There are various types of infinite. The highest conception of the infinite is: He is so beautiful and attractive that He is attracting all to surrender to Him.

99.

The more they achieve, the more they thirst, the more earnestness is found within them. This is the characteristic of realization of the infinite.

100.

All the other aspects of the infinite; infinite time, infinite space, infinite power, are external. But infinite love which attracts love and self-surrender is the highest type of infinite. And that is Krishna.

Part 5

101.

Our inner aspiration for rasa, is buried within our hearts which are tied down and sealed. But hearing and chanting the glories of Krishna breaks the seal on the heart and allows it to awaken and open to Krishna, the reservoir of pleasure, ecstasy Himself.

102.

What is bhajana? It is a transaction of the heart, not of any formality. In Krishna devotion, Krishna-bhakti, the only consideration is the dedication of the heart. Krishna wants that, and not any external formality of the civilized or non-civilized world.

103.

In the deepest plane of Reality, the deepest wave of Krsna consciousness is moving, and there so many jiva-souls are dancing. And that dance is the Absolute Dance wherein everything surrenders to Krsna in the mood of Vrndavan.

104.

We may have erected high walls on all sides to protect ourselves so that Krsna consciousness may not enter, but Krsna is a thief, and a thief requires no

invitation. No preparation is necessary for His welcome. He will enter for His own interest, and that is our consolation. Our solace is that Krsna is a thief. Maya has erected her high walls on all sides, but nothing is sufficient to stop Krsna consciousness. Krsna is a thief, and stealthily He will enter one day.

105.

The innermost hankering of every living soul is for Beauty, Love, Affection, and Harmony; not for power, knowledge, or anything else. This is the diagnoses of the whole creation in time and space; their common cause is one. There is only one end - many are not necessary - only one, the one, that very one we want, is a relationship of Divine Love with Krsna.

106.

A show of humility has no value; imitation has no value anywhere. Proper humility can only occur when one feels his connection with the autocratic Lord, his Master. Then only can he feel humble.

107.

The siksa-guru parampara should be considered the most substantial thing. Eliminating the sahajiya-vada which gives much importance to the outer cover, try to look within, and see things more deeply. Try to understand the deeper vibrations of the outside environment, and see within yourself also. Dive deep, and you will find the plane of the finest vibration which will carry that news to you, and you will see that truth.

108.

We are slaves of the truth. We are beggars for the pure current of truth that is constantly flowing: the fresh current. We are not charmed by any formality. I will bow down my head wherever I find the river of nectar coming down to me.

109.

Maya means 'local interest', to see things or read the environment by local interest, not from the standpoint of universal interest.

110.

So if my inner voice, my spiritual conscience decides that a type of company cannot really help me, then I will be under painful necessity to give it up, and to run away towards my destination, in the direction that my spiritual conscience guides me. Otherwise it will be hypocrisy, and it will check our real progress.

111.

If we are sincere in our attempt, then no one in the world can check me, or deceive me. Only we ourselves can deceive ourselves. No one else. We must be true to our own self, and true to the Supreme Lord. We must be sincere.

112.

I must follow what I understand, my aspiration. Friends may be converted into foes. Foes may be converted into friends. But I must stick to my ideal.

113.

So one who thinks that he's in perfection, perfect stage, because he's appointed as acarya, then he's in the highest position, his position is invulnerable, undisputable, unassailable, if they think like that they're gone, finished.

114.

We must not make progress in a slumber, but we must go forward with our eyes always opened.

115.

We cannot expect truth to continue here in this world of misunderstanding without any tampering or interruption. It is not possible.

116.

The guru should try to impart to his disciple the capacity of reading what Krsna consciousness really is.

Krsna consciousness is not a trade; it is not anyone's monopoly. The sincere souls must thank their lucky stars that they can appreciate what Krsna consciousness is, wherever it may be.

117.

The continuation through the physical succession is not a safe criterion to be accepted. We must trace only the current of spiritual knowledge.

118.

And if the truth is found in a substantial way somewhere else, that should be accepted. Wherever there is devotion and the correct consideration about Sri Chaitanya Mahaprabhu, our guru is there.

119.

Diksa, or initiation is more or less a formal thing; the substantial thing is siksa, or spiritual instruction.

120.

Whoever is untying the knots of our entanglement in this material world, giving us light, and quenching our thirst for inner understanding and satisfaction is our guru.

121.

Through self-giving I can acquire my fortune, not as a master sitting in my chair.

122.

The Lord is not attracted by the qualifications of anyone. No qualification is sufficient for Him, in any case, our so-called qualifications are paltry by His standards.

123.

Whoever sincerely will help me to go towards Krsna, he is siksa guru.

124.

The very gist of the guru parampara, the disciplic succession, is siksa, the spiritual teaching, and wherever it is to be traced, there is guru.

125.

One who has the transcendental eye, the divine eye, will recognize the guru wherever he appears.

Part 6

126.

Krsna consciousness is an internal thing, and those who cannot see the internal truth will make much of the external cover.

127.

Krsna is infinitely higher than you, but you have got a position there. Will you not be prepared to accept that honourable position there? The Lord Himself says that if you become a slave to Him, He also becomes a slave to you. What more do you need? What more do you expect?

128.

To become a guru, to capture the position of a guru, the respect of guru, that is one thing; to discharge the duty is another. Sincerity is necessary. This is of course difficult. There is no doubt that it is difficult; if one is unsuccessful, he will be lost, and others will also be lost.

129.

The acharya faces two dangers. The first is partiality, the second is deviation. And one who takes that position must be particularly careful about these things.

130.

The position of an acharya is dangerous. It is full of temptations. Therefore, a strong, sincere indomitable desire for the upper aspiration of Krsna consciousness is the indispensable necessity in an acharya.

131.

For one who has monarchy over men and money, it is very difficult to maintain a position as a servitor. The ego of mastership which is generally found within all of us comes to attack the guru.

132.

The general symptom of health is that the more one will go up, the more he will think, "I am going down."

133.

The free flow of the heart must be kept. The movement of Sri Chaitanya Mahaprabhu is more of heart than of intellect. The intellect must not check the free flow of the heart.

134.

Free love and free faith are the only things, the most valuable things for which we have come out of our own house and joined the mission.

135.

Freedom is the highest thing. Free service is raga-marga, and that is service proper. Without freedom, service is not valuable.

136.

If you go to criticize for your personal interest, then that fault will come back to you. It will enter into you. But if for purification, and not out of envy, you seek help from the higher, then you will be purified.

137.

We must be very careful that we are not serving maya in a charming form. In the form of god - in a godly form - some maya is coming to take us away from our service.

138.

In our present position, we must very carefully consider the propriety of our service - that to whom we are giving that service are not themselves serving maha-maya.

139.

What is Krsna consciousness? We must examine the standard of knowledge. The guru should try to impart to his disciple the capacity of reading what Krsna consciousness really is. Krsna consciousness is not a trade; it is not anyone's monopoly.

140.

Our guru parampara, disciplic succession, follows the ideal, not the body; it is a succession of instructing spiritual masters, not formal initiating spiritual masters.

141.

We are not interested in fashion or form; if we want the real truth, then wherever it will be found, we must accept it.

142.

Whoever is untying the knots of our entanglement in this material world, giving us light, and quenching our thirst for inner understanding and satisfaction is our guru.

143.

We must ask our sincere hearts, "From whom do I really get the benefit of spiritual life?" Our sincere conscience will be the best judge, not form.

144.

We live on the contribution of all these spiritual masters. They are all our siksa gurus. All the Vaisnavas are more or less our siksa gurus.

145.

Our own sincere hankering for the truth will be our real guide.

146.

Who is a guru? Only one who will exclusively guide me to Krsna and Mahaprabhu, with devotion. he is my guru, whatever he may be.

147.

So not only in the supreme goal of life, but in everything, our knowledge depends on more than one source. We mainly learn from one place, but this is verified and corroborated by many sources; then it comes to be proper knowledge.

148.

The most fortunate position is to see everyone, everywhere as guru, to see that no one is our servant and no one is indifferent to us.

149.

There are two things that must be understood: what is form and what is substance. Ignorance of these is the main obstacle to our progress.

150.

Our real home is an abundance of freedom and comfort. It is a place where there is a natural transaction of faith, love, and affection.

Part 7

151.

The spiritual realm is inconceivable, but still we are to try to understand things according to our capacity, faith, and realization. Above all, we have to accommodate within our minds, that sweetness is sweet, and truth is truth – however strong it may be.

152.

We want affinity in intimacy with gurudeva, and it is he who has the connection with the Centre – with the Substance. If I can maintain a bona fide relationship with gurudeva, then automatically I shall get Him.

153.

Only faith is not treacherous: it will remain with the soul – within – giving hope, prospect and sustenance. Home comfort.

154.

Krsna is the Autocrat but He is sweet. And you will also get sweetness, fulfillment and love by following in the footsteps of that Autocrat. Beauty is the Autocrat; Sweetness is the Autocrat; Love is the Autocrat - and that is beyond All-Law.

155.

“Om” means a big “Yes”. Whatever you are searching for, it exists. What your inner heart hankers after, that exists and is existing. Whatever apparently you see, you must go to the inner substance – the Super-subject. The Lord of your search is there.

156.

Sincere search is necessary for the aspiring devotee so that his Krsna conception may not be only a sham – a hypocritical endeavour. And you will get help in that direction from the real devotees.

157.

Sincerely searching for Krsna is the eternal joy in every step of your life.

158.

The main conclusion is to keep company with the devotees who have got real faith in Krsna. It is very, very rare in this world to find such devotees.

159.

Search your own heart with the help of a proper guide and you will find Krsna there. A proper guide is not a foreign substance to you. Every heart is a temple of the Lord. It is your inner wealth. It is your Home – ‘Back to God, back to Home.’”

160.

Through self-giving I can acquire my fortune, not as a master sitting in my chair.

161.

To become a Vaisnava proper is almost impossible. It is only a matter of grace from that level that we can go there: there is nothing we can do from our side. Only with complete surrender to the interest of that place can we hope to be taken there.

162.

Krsna is a charmer who can charm by His beauty and by His behaviour. He is the only Absolute Autocrat – Affection, Love, Beauty, Harmony and Sweetness is the Autocrat.

163.

Guidance must come from those above you. It is very rare, but it is most valuable to us.

164.

Happiness can never be produced from mortal things. We are making a transaction with the mortal world, but that cannot bring satisfaction: it can only lose our energy. What we collect on one side, disappears on another. A person should neither accept nor tolerate this sort of waste of energy as the principle of life.

165.

Only real faith is not treacherous: it will remain with the soul – within – giving hope, prospect and sustenance. Home comfort.

166.

Love is the fulfilment of life. We shall be able to understand that when love awakens in the heart and the function of the brain is gone away.

167.

There are different kinds of agents from different conceptions of so-called religion. According to our faith, we shall select our well-wishers and agents.

168.

Faith means deep confidence in the Central Absolute. Our association, our selection of the agents from that eternal source coming to help us, depends on our faith.

169.

We serve and what remuneration will we get? We will receive a greater capacity with more willingness to serve.

170.

Find your own self-interest. Be unmindful towards the external world and circumstance. Dive deep into reality, the inner world. Find your inner self, the inner world where you really live, where your inner self is living.

171.

In Krsna devotion. Krsna-bhakti, the only consideration is the dedication of the heart. Krsna wants that, and not any external formality of the civilized or non-civilized world.

172.

What is real knowledge and what is misconceived, apparent ‘knowledge’? All these things we must know to a certain extent because to avoid what is undesirable and to accept what is desirable presupposes some sort of knowledge at every step of our progress.

173.

Neither knowledge nor power, but only affection can give us fulfillment of life.

174.

What is home? It is where we find that we are in the midst of our “well-wishers”. If we do not care for our own benefit, there are so many who will take care of us – the whole environment will take care of us, and that is home – the domain of the Absolute.

175.

Service, service, service. Don't be afraid that service is depleting energy. Service is life-giving. It is feeding you properly. Service!

Part 8

176.

Fine theistic intelligence is the outcome of good fortune which comes from above (sukrti); it is not self-acquired.

177.

If we cannot recognise what is imitation and what is pure, we will be faced with problems.

178.

Chastity is faithfulness to the cause for which we have come. Unchangeable adherence to Krsna consciousness is chastity in the absolute sense."

179.

Rasa is the standard of realization of the Absolute.

180.

If you can see the connection of God everywhere then you are safe. No one will be your enemy. You will have no foes, you are in the midst of friends. He is

everywhere and everything.

181.

Beauty and harmony are the highest. Even knowledge searches after beauty. One who wants knowledge wants to be the gainer by calculation. He wants to gain something, but what is that something? What is it that knowledge is searching after? He is searching after sweetness and beauty, for harmony and ecstasy.

182.

Jnana means to know, to be master, and to be acquainted with everything. That is jnana, the false errand that I shall be the subject and everything else should be the object of my knowledge.

183.

It is not your business to know everything by your constitutional position. It will be folly to bring everything within your consciousness. Only through faith, with the nature of submission can the truth be known.

184.

Pratistha, one's love for position is very difficult to give up. It is easier to give up attraction for females or money, but hankering for one's own position is most difficult. Prestige for position is our innermost enemy. So long as that remains we cannot offer ourselves in the service of a vaisnava.

185.

If our association with the environment is sadhu sanga, with real beauty and love in truth, then everything will come to help us in our search for Krsna, Reality the Beautiful.

186.

Krsna bhajan is independent of any external form of life.

187.

Whoever sincerely will help me to go towards Krsna, he is my siksa guru.

188.

Who will help me most in my spiritual progress, there we shall find the main guru.

189.

Honest inquiry is allowed; it is not that blind faith will take us anywhere. But our inquiry must be sincere.

190.

Love is such a precious wealth that we should deny our very life if we do not have that inner wealth, love for Krsna, for the Absolute.

191.

Dedication is the foundation of love, the structure of love.

192.

One must go step by step. If we omit any step, we will be nowhere.

193.

Don't ever try to run very hurriedly. Try to remain a little down and back.

194.

We should never forget that: it is the very backbone of devotion, to tend always towards the lower services. Then automatically from the other side the choice comes for us, from the higher plane.

195.

Our humble aim should be to have even the least connection with the real divinity instead of a concocted relation with Krsna.

196.

Everything is depending on our sincerity and proper understanding.

197.

You need verification from the innermost feeling of your heart - that is dharma.

198.

I cannot sell my independence, my freedom, my spiritual freedom for any price. I must follow my own conscience, the chaitya guru, the inner guide.

199.

We cannot sacrifice our noble aspiration, the inner voice, our spiritual conscience. Under no circumstances should we betray that; should we become a traitor to our inner guide. That is my ultimate thought; we must not be insincere.

200.

We are all seekers, all students we are and none of us is perfect. We are always dependent on the above. Always the life of a beggar, and not of a king.

Part 9

201.

Our real existence is in the heart, so try to fulfill and quench your heart's thirst and approach in this way.

202.

Truth, affection, beauty, is not law, abstract law, but truth is a living thing, very high truth is personal. Truth is a person, and this person is our guardian, our friend.

203.

It is most laudable that we have come to such a high ideal. But to have understood what is the real ideal does not mean that we have reached it. We must be careful there, in our journey – we must not be fooled. Do not think, no one can fool you. We must be very careful in our journey, as there are many things to hinder our progress.

204.

Association is the most powerful thing to convert from one thing to another. Good association leads one towards good direction, and bad association towards bad direction.

205.

Practical application is superior to mere theory. A Guru of theoretical knowledge cannot help us. One who has practical experience of the way is reliable, and able to save us and give us the real position.

206.

For religion, money is not necessary, physical energy in great quantity is not necessary, nor are other helping things necessary. Only try to take the name sincerely. It should be acquired through the right channel, otherwise there will be some disturbance tampering with it.

207.

Trade in the name of religion is also going on here and there, and we should save ourselves from those difficulties by following a bona-fide path.

208.

It is mentioned in the sastra that the smallest amount of Krishna consciousness can purify remaining anarthas – it is so powerful and disinfecting that the least connection of Krishna consciousness can purify miraculously. But it must be proper.

209.

A Vaisnava can only be measured by a Vaisnava. The external form of a Vaisnava, the outer show - tilak, mala and dress cannot make anyone a Vaisnava.

210.

Progress must be solid, not hollow. Whatever I have, I must finish it.

211.

We must be sincere in our attempt, otherwise the filthy things from outside shall influence us. So I must be clear, sincere to myself first.

212.

At every step we have to make decisions to go this way or that. Every moment we are at the crossing, but on the whole our sincerity will guide us.

213.

Thinking, “I have it, I am above,” – this is a foolish feeling, a foolish statement. The very nature of advancement is that, “I am low, I am undone, I am the most helpless.”

214.

The closer we are, the further away we will feel, whereas the further away we actually are from divinity, we may complacently feel we are close. As much as we come into the relativity of the Infinite, we cannot but conceive ourselves to be the lowest of the low.

215.

Don't try to go too quickly. Try to keep back and it will forcibly take you there. Your acceptance will come from the higher quarter, not by your endeavour.

216.

Law should promote faith. Sastra's jurisdiction is limited. It is meant only to promote love, and when love comes, it will be free – smooth.

217.

In autocracy, freedom must be there – then everyone will be benefitted because the centre of all power, the Absolute Power is absolute good.

218.

Wherever we get the highest transcendental realization, we accept that. It is not dependent on the place, the land, or knowledge, or philosophy, or this or that. The highest criterion will be what I have understood to be the conception of our goal.

219.

We only want the gist of the parampara – wherever that is to be found, I shall bow down my head there. And whatever respectable bodily connection one may have, I have nothing to do with him.

220.

We have to chase the succession of thought of Krsna Consciousness, because we are beggars for that. Not for anything else, not for formality, not for the material thing, not for jnana, whatever. But for the substance, not for the form.

221.

Sastra is passive but sadhu is active. Sadhu can give active help but sastra helps in a passive way. We have to draw the purport from it, but sadhu can distribute its nectar, he can correct me from my erroneous ideas but sastra cannot do so.

222.

We must approach the spiritual substance within the books.

223.

Acharyavan puruso veda – only those who have studied sastra under the direction of a real acharya, can realize the real meaning of the sastra.

224.

The only medicine for lazy devotion is good association – to associate with those for whom you have regard.

225.

We must understand that the energy and knowledge are of lower importance. They are rather covers of real life, not a part of real life. That is rather a cover and love is our real life – these two will be subservient to love and beauty. When we understand this, then we'll understand what is devotion, what is bhakti. Otherwise we will become Sahajiya – imitationist.

226.

Real diksa means the discovering of one's inner wealth and also relief from the outward obligations.

227.

Harmony means samanya – proper adjustment. Proper adjustment is beauty.

228.

The kanistha's hari-katha is better than nothing but the avaisnava (non-devotee) should not be heard at all. The kanistha-adhikari is lower but not insincere. But one who is insincere, avaisnava, his hari-katha is poison.

229.

Prasada distribution should have a real connection with divinity otherwise it is all trade, an external exhibition.

230.

The real process of study is pranipatena pariprasnena sevaya, otherwise it is all book knowledge, so that will be useless dry labour.

231.

Sometimes reason, logic, and analysis are necessary, but only to preach to the people in general who have a lower understanding.

232.

From any point of our life – only with the connection of a bona-fide agent can we link with bhakti.

233.

Nothing is insignificant when it is connected with the Lord.

234.

One, who is insincere, his hari-katha is poison. He says it is hari-katha, but it is not hari-katha - it is maya-katha, because he is speaking for some other lower purpose. He wants money, he wants prestige, or he wants something else - he doesn't want the real Hari.